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The Education of the Southern Negro

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Cultivated mind is the guardian
genius of democracy . . . It
is the only dictator that freemen
acknowledge and the only security
that freemen desire.

President Mirabeau B. Lamar.

THE EDUCATION OF THE SOUTHERN NEGRO.¹

The theme assigned me is so broad and so complex as to make impossible its thorough discussion within the time-limits which this occasion affords. The solution of the problem of negro education involves to a greater or a less degree the study of every important phase of the whole realm of human development. Already abundant literature which treats of the subject is available. Some of it is the result of careful and unprejudiced thinking; much of it, however, has been evolved from the inner consciousness of ill-informed and passionately biased partisans. The summary and evaluation of the magazine articles, books, pamphlets, reports and special studies would alone afford a task too large to be treated in even a volume of cyclopedic proportions. I shall, therefore, confine this paper, first, to a brief historical survey, and, second, to a still more hasty presentation of some important principles to control the education which the negro has a right to enjoy, and which should be guaranteed him by the Southern white man with whom his lot is cast.

I. Historical Survey.

The education of negroes in our section of the country began long before the Revolutionary War, when they were brought as slaves into the Southern Colonies. Not a few of them were taught to read and to write by Southern white women and children, many a wife of a slave-owner taking an unfeigned interest in this philanthropic work. It has been estimated that, about the time of the opening of the Civil War, ten per cent of the adult slaves had, by the benevolent offices of their white owners, been elevated out of the class of illiterates.

Instruction was not confined solely to secular subjects, as lessons in the Sacred Scriptures and the Christian religion, both practical and theoretical, were quite common. A celebrated man engaged in this form of benevolence was Thomas J. Jackson, who was elected in 1851 professor of natural philosophy and ar-

¹A paper, a part of which was read in Houston, Texas, December 1, 1911, before The Southern Educational Association.

tillery tactics in the Virginia Military Institute. While serving in this capacity he also founded, and conducted until the opening of the Civil War, a Sunday-school, the pupils consisting of negro slaves of all ages. The founder served as superintendent, and the work of the school was carried forward with the same grave enthusiasm and orderly efficiency as subsequently characterized the management of his great military campaigns in Virginia.

Negroes who had obtained their freedom, either by gift or by purchase, enjoyed educational privileges to an even greater degree. It is true that, after the Revolutionary War and after the adoption of the constitution and the establishment of the national government, there existed in some of the Southern states statutory provisions against the education of negroes, even free negroes. To cite one example: Mrs. Margaret Douglass, who lived in Norfolk, Virginia, was, in 1853, arrested for teaching a school attended by free negro children, the offense being "against the peace and dignity of the Commonwealth of Virginia." Being duly tried, she was convicted, and a sentence of thirty days' imprisonment was imposed upon her, a punishment which the trial judge declared was to "serve as a terror to those who acknowledged no rule of action but their own evil will and pleasure." Nevertheless, these statutory enactments denying the privileges of schooling to the negroes, did not arrest the development of the black race in the South. Everywhere education along many vocational lines was compulsory. The negro was taught to speak, and in many instances to read and to write the English language, and not infrequently his conversation with his white master was directed along lines both wholesome and stimulating. He was permitted, and even encouraged, to exchange the traditions of African superstition for the inspiring truths of the Christian religion, and to become acquainted with the English Bible, the greatest of the world's classics.

When it is remembered that the greater part, and the more substantial part, of education consists in doing, rather than in knowing, in the formation of right habits rather than in the memorizing of mere word-forms, one easily reaches the conclusion that the educational regimen of the negro prior to the Civil War produced splendid results, arming him with the intelligence and the power that come from the mastery of various

forms of industrial activity and endowing him with the elemental habits of civilized society. That these were *bona-fide* results is sufficiently evidenced by the fact that, so far as I am informed, during the Civil War, when the white men of the South able to bear arms were away from their homes, and when their families were left to the care of the slaves, not one instance of arson or other heinous crime was charged against these faithful servants. The truth is that the system of slavery which obtained in the South was as benign as was ever known among men, and, while there were some exceptions, the rule was that master and servant occupied not only that relation, but the relation of friends, also. This view is illustrated in a recent novel, *The Long Roll*, written by Mary Johnston. In describing a short visit of a Confederate soldier to his home just after the fight of the Monitor and the Merrimac, the author relates that his black mammy met him at the top of the steps, exclaiming "Oh, my lamb! oh, glory hallelujah! What you doin' wid dem wohnout cloes an' you sh'ut tohn dat-er-way? What dey been doin' ter you—dat's what I wants ter know? My po' lamb! Mars Edward, don' you laugh kaze mammy done fergit you ain' 'er baby still." And then the novelist adds, with a touch true to nature, "Edward hugged her, and remarked 'One night in the trenches not long ago I heard you singing, mammy. I could not sleep, and at last I said I'll put my head in mammy's lap, and she'll sing me *The Buzzards and the Butterflies*, and I will go to sleep. I did it, and I went off like a baby.'"²

Whatever may have been the sins of the old South—and every well-informed Southerner is now willing to confess at least some of them, and that, too, without any degree of disloyalty—her development of the negro slaves, as described above, is convincing evidence of her intelligence and philanthropy. In those old days the love of money, which is the root of more than one grievous evil, had certainly not taken possession of our fathers, and had not blinded them to the discharge of their duties toward a race which, in the providence of God, had been placed in their keeping.

During the Civil War the education of the negro, as well as of the white, children, was sadly interrupted. Nevertheless, his experience in caring for his master's family and property con-

²*The Long Roll*, p. 176.

firmed some habits the negro had already acquired. There were, furthermore, philanthropic people in the North who established some schools for negroes who had refugeeed to Union camps, and the United States Government also established schools more or less effectively in various places, and provided the means for conducting them. They were, at best, most elementary in their nature, and were administered without either expert teaching or supervision. When a people are engaged in a mighty military struggle, one can not expect that serious attention will be given to consideration of plans for the promotion of educational progress. Napoleon remarked on one occasion when the Swiss educator, Pestalozzi, was seeking an interview with the great First Consul, "I cannot be bothered about questions of A. B. C."¹³

Inspired by the efforts of the Emancipation League of Boston and by other freedman's aid associations, Congress, on March 3, 1865, passed the bill which established the Freedman's Bureau. Gen. Oliver O. Howard, the commander of the Army of Tennessee, was appointed Commissioner, and, in compliance with the statute, he appointed ten assistant commissioners, who severally had charge of the ten districts into which the South was divided. Among these assistant commissioners was Col. John Eaton Jr. (afterwards United States Commissioner of Education), who had charge of the District of Columbia, including Maryland and three counties in Virginia. At first Arkansas and Texas constituted one district; but somewhat later Texas became a separate district, and Gen. E. M. Gregory was appointed Assistant Commissioner therefor. In his honor a school for negro pupils was founded in Houston, Texas, and was named *The Gregory Institute*.

General Howard was a man of excellent character. While he was faithful to the doctrine of emancipation, and while he believed that the negro is capable of improvement, he could by no means be classed among the ultra-radical abolitionists of his time. He had the confidence of military men and of philan-

¹³On his return to Switzerland Pestalozzi was asked, "Did you see Bonaparte?" "No," replied Pestalozzi, "I did not see Bonaparte, and Bonaparte did not see me." Concerning this circumstance Quick, in his *Educational Reformers* (page 343), writes: "The whirligig of time brings in his revenges, and before the close of the century Europe already thinks more in amount, and immeasurably more in respect, of Pestalozzi than of Bonaparte."

thropic associations. Concerning him General Sherman said, "I cannot imagine that matters that may involve the future of four millions of souls could have been put in more charitable or more benevolent hands."⁴

The work of the Bureau was divided into four departments: (1) Land; (2) Official acts relating to labor, schools, quartermaster and commissary supplies; (3) Financial matters; (4) Medical and hospital service. The educational functions of the Bureau were under the general direction of a special officer in Washington; but the ten assistant commissioners appointed superintendents of education to supervise the schools of their respective districts.

When the Bureau was established, there were already in existence some schools attended by freedmen and refugees. Some of them were day schools for the younger negro children; others were night schools, in which older boys and girls, as well as adults, were instructed. There were also some industrial schools, in which women were instructed as seamstresses, and Sunday-schools, in which the elements of secular and religious education were taught. The Bureau sought to co-operate with the individuals and the benevolent associations by whom these schools had been founded.

Still greater powers relating to education were given to the Bureau by the act of July 16, 1866, the Commissioner being directed to lease buildings for school purposes whenever teachers and means of instruction could be provided without cost to the government, and he was to furnish such protection as might be required for the safe conduct of these schools. Congress appropriated \$521,000.00 for school expenses, and also provided additional funds to be derived from the sale and lease of property which had formerly belonged to the Confederate Government, but which the United States had acquired by confiscation or otherwise. Another act, passed June 24, 1868, directed that all unexpended balances in the hands of the Commissioner, not required for the due execution of the law, might, in his discretion, be devoted to the education of freedmen and refugees.

⁴Paul Skeels Pierce's *The Freedman's Bureau*, Vol. 3, No. 1, p. 47, State University of Iowa, Studies in Sociology, Economics, Politics and History.

In 1872 the Bureau was abolished by law; its work had ceased to be effective in 1870, the last year for which Congress granted it an appropriation. In the year last named the Bureau received reports from 2677 day and night secular schools, in which were 3300 teachers and about 150,000 pupils, and from 1562 Sunday schools with 6007 teachers and about 100,000 pupils.

It is easy to demonstrate that the efforts of the Commissioner and his subordinates to educate the negroes in the South were far from successful. The greater part of the instruction given was confined to exceedingly elementary phases of education, and the instruction, itself, was too often decidedly poor in quality. The negro scholastic population in the South in 1870 was nearly 1,700,000, while only about 150,000 were in the secular schools. With less than one-tenth of the children at school, with almost the entire adult negro population grossly ignorant, with teachers ill-prepared for their duties, the education of the negro was in an exceedingly crude, not to say lamentable, condition. In this connection, however, one should not forget that the ravages of war and the even more grievous afflictions visited upon the South during the days of Reconstruction, made it well-nigh impossible to establish an efficient system of public education for her white children, not to speak of the children of the former slaves.

Dr. J. L. M. Curry, who was a valiant Confederate soldier, who was for many years general agent of the trustees of the Peabody fund, who was the consistent and courageous friend of the negro, and whose name is a household word in educational circles in the South, thus sums up the value of the educational work of the Bureau:

"What was done locally and individually was almost universally short-lived and in utter misapprehension of conditions and methods."⁵

The same mistake was made in education as in the political treatment of the South—the powers in control overlooked the fact that the first indispensable requirement for success in any social undertaking is a thorough understanding of the conditions

⁵Paul Skeels Pierce's *The Freedman's Bureau*, Vol. 3, No. 1, p. 84, State University of Iowa, Studies in Sociology, Economics, Politics and History.

that obtain. On this point Booker T. Washington, one of the really great leaders of his race, remarks, "Men have tried to use with these simple people just freed from slavery and with no past, no inherited traditions of understanding, the same methods of education which they have used in New England, with all its inherited traditions and desires."⁷⁶

The Bureau should surely not be held entirely responsible for the mistaken policy which resulted in giving the negro a mere smattering of culture, for the teachers and the benevolent societies very largely determined the methods actually employed, the Bureau's activities being confined chiefly to the financial side of the difficult problem, the annual amounts distributed for educational purposes ranging from \$27,000 in 1865 to more than \$1,000,000 in 1870, and the total sum apportioned from June 1, 1865, to September 1, 1871, being more than \$5,000,000.

While it is true that the schools under the control of the Bureau could not, by any grace of courtesy be regarded as efficient, yet there is unquestioned evidence that its work emphasized the necessity for elementary education, that it demonstrated the importance of systematic administration, and that it aided in the development of public opinion in the direction of higher education, especially for the men and women to be employed as teachers. It is in the higher institutions, such as Fisk University, Howard University and Hampton Institute, the founding of which was encouraged by the Bureau, and in similar institutions founded since 1870, that the Southern negro finds opportunity to fit himself for genuine service.

Public education for the negro at public expense in the several Southern states during the era of Reconstruction requires no extended treatment, for, while the constitution adopted by the carpetbag governments included articles relating to the organization and conduct of systems of public free schools, these educational measures did not become effective. The antipathy of the Southern people to the rule of the carpetbaggers inspired resistance, both passive and active, to educational, as well as to other governmental policies the Reconstructionists attempted to establish. The free schools were generally regarded by the white man as part and parcel of that system which sought to

⁷⁶*Future of the American Negro*, p. 25.

enslave him and place him under the domination of his former slaves and their abolition friends. The Reconstruction era, which was responsible for more evils and which engendered fiercer passions and more deep-seated prejudices than the Civil War, was fortunately brought to a close early in the seventies of the last century, and the people of our common country, North and South, are now practically unanimous in the opinion that the effort to restore the Union by reducing one-half of its people to a state of vassalage and by seeking to keep them in subjection by force, was the greatest political blunder made by the party that had been victorious in war, and had destroyed the institution of slavery in the United States.

When the white people in each of the Southern states regained their liberty and took charge of their own State governments, they at once began the stupendous task of providing for a system of public free schools, and, to their credit be it said, opportunities for free education were extended to whites and blacks alike, at least so far as constitutional and statutory measures are concerned. It is true that, immediately after the close of the Reconstruction era, there was some opposition to popular education, especially for negroes; yet the public school idea steadily won its way, and today no people in the wide world are more devoted to the democratic ideal manifested in public education at public expense than are to be found in America south of Mason and Dixon's line. Nowhere does there exist a stronger, a more militant conviction that the safety and perpetuity of democracy is dependent upon popular intelligence and virtue. The South is today irrevocably committed to the doctrine that, as President Lamar once wrote in a message to the Congress of the Republic of Texas, "cultivated mind is the guardian genius of democracy. It is the only dictator which freemen acknowledge and the only security which freemen desire."

Thirty or forty years is a very short time in the life of a people, and it is an exceedingly brief period in the evolution of a great institution like a system of public education. The South, however, in this short space of time has accomplished educational results that are, indeed, not far from marvelous. The testimony to support this view is strong and abundant. The late United States Commissioner of Education, Dr. William T.

Harris, declared at a National Congress of Education, held in Atlanta, Georgia, in 1895, that "the Southern people in the organization and management of systems of public schools manifest wonderful and remarkable self-sacrifice."

Concerning educational advantages supplied to the negro, competent witnesses living North, as well as South, men of African, as well as of Caucasian, descent, are agreed that in all the history of the world there has been no higher manifestation of justice and liberality by a superior to an inferior race than the South has shown in its efforts to improve the intellectual condition of the black population. Of the many men who have spoken on this point is Dr. Lyman Abbott, editor of *The Outlook*. Below I give his opinion, an opinion which is typical, and which is to be found in an article written by him and published in Volume 83, pp. 634-639 of that journal:

"While Northern benevolence has spent tens of thousands of dollars in the South to educate the negroes, Southern patriotism has spent hundreds of thousands of dollars for the same purpose. This has been done voluntarily and without aid from the Federal Government."

Out of their poverty the Southern states have contributed millions of dollars to educate the negroes. It is impossible to determine the exact amount of this expenditure, because separate accounts for negro education have not been kept by the several state governments. In only two or three of the states are they so kept at this time. The state of Texas, from 1870 to the close of the scholastic year ending August 31, 1911, expended upon common school education for negroes about \$23,500,000, and for the support of the Prairie View Normal School, an institution for the training of negro teachers, there has been expended since 1879, \$715,382. The estimated value of school houses and school property used by the negro schools of that state is \$1,500,000, the greater portion of which was derived from taxes paid, and from donations made, by white citizens. In the state of Virginia there has been spent since 1871 between fifteen and eighteen millions of dollars upon the common school education of the negro, and that state is now spending about \$600,000 a year therefor.

The figures given for Texas and Virginia may be properly regarded as fairly representative of all the Southern states. Not one of these states has failed to provide for common school education for negroes on substantially equal terms with the whites, and, in addition, normal schools have been founded and maintained in order that competent teachers may be trained for work in the negro schools. In a letter I received some days ago from Monroe N. Work, who is in charge of the Department of Research and Records in the Tuskegee Normal and Industrial Institute, he estimates that the amount devoted to negro education in the South for the forty years ending with the academic session of 1910-11 is, approximately, one hundred and sixty-six millions of dollars. When it is remembered that the negroes own a very small per cent of the taxable property in the South, the figures given above are convincing evidence of the sincere desire of the Southern white man to give to the negro the blessings of at least a common school education. It should, furthermore, be remembered that, while the negro schools, even today, are not as efficient as they should be, and while many of the negro children are not matriculated in even these inferior schools, the public schools for the white children, especially in rural districts, are themselves far from ideal. There is reason for believing, however, that in the fullness of time, with the continuance of that progress which forms a bright page in the educational history of our country, the public schools for blacks, as well as whites, will function with such efficiency as will guarantee reasonably satisfactory results. This optimistic view was well expressed, but not understood, by a little piccaninny, who, some years ago, when directed by his teacher to form a sentence containing the word *delight*, wrote the following inspiring words on his slate: "De light am a breakin'."

II. Some Principles of the Program for Negro Education.

I regret that this important topic must necessarily be dismissed with most superficial discussion. It will, no doubt, in the years to come, receive at the hands of educational leaders the attention which its magnitude and difficulty merit and require. Only six principles, or planks, in the program will now be submitted and some of them without elaboration.

1. *In the negro are to be found the essential elements of human nature, and, therefore, he can be educated.* He is not an anthropoid ape, which has no capacity for real thinking and which responds only to instinct and to mere training. The one great human attribute in which all men, including the negro, share, is reason, which gives insight into the relations of things, a result which marks both the beginning and the end of wisdom.

This plank of the program requires that we carefully examine our prejudices against the black race, and determine whether these prejudices be founded upon facts. There is no doubt that racial influences exist. Thorndike is of the opinion that "differences in remote ancestry account for a very large percentage of the differences among men, if we consider both their direct effect upon original nature and their indirect effect through the differences in training which commonly parallel them."⁷

But, while the racial element is to be considered a factor, environment, also, must undoubtedly be reckoned with. The value of this second factor is not yet known. How far training can modify and overcome original mental characteristics, nobody has yet determined. Boaz, in his work entitled *The Mind of Primitive Man*, published this year, devotes a chapter to race problems in the United States. Concerning the question, how far undesirable traits now found in the negro population, are due to racial influences, and how far they are due to social environment for which that population is not accountable, he reaches this conclusion:

"To this question anthropology can give the decided answer that the traits of African culture as observed in the aboriginal home of the negro are those of a healthy, primitive people, with a considerable degree of personal initiative, with a talent for organization, and with imaginative power, with technical skill and thrift. Neither is a warlike spirit absent in the race, as proved by the mighty conquerors who overthrew states and founded new empires, and by the courage of the armies that follow the bidding of their leaders. There is nothing to prove that licentiousness, shiftless laziness, lack of initiative, are fundamental characteristics of the race. Everything points out that

⁷Thorndyke's *Individuality*, p. 35.

these qualities are the result of social conditions, rather than of hereditary traits."⁸

He remarks, with emphasis, however, that it would be altogether a fallacious view to assume that there are no differences in the makeup of the negro race and other races, and that their activities should run in the same line. I am reminded here that this conclusion of Professor Boaz was once expressed by a good old uncle in the black belt to a hot-gospel reformer who had come South, bringing with him idealistic notions concerning people of African descent. As the missionary was conversing one day with Uncle Josh, a Caucasian gentleman living in the neighborhood appeared. The old negro at once raised his hat, and with cordial courtesy remarked, "Good mawnin', Marse George." "Good morning, Joshua," was the reply, and the negro's white friend passed on. When he was out of earshot, the philanthropist from the North said, "What do you mean by calling that man 'Marse George?' Don't you know that Lincoln freed you, and that now you have as many rights as anybody, and that you are as good as anybody, that you are as good as I am?" "Oh, yas, suh," said the wise black man, "I knows I'se as good as you is; but you and me and twenty mo' like us ain't as good as Marse George."

Whatever determination shall finally be reached concerning the respective values of racial inheritance and of modification by environment, however well-founded may be certain racial instincts, it seems clear that, in the education of the negro, he should be granted every reasonable opportunity to make all the advancement of which he is capable. To deny him such opportunity is unkind, undemocratic, and unsafe.

This view of the question is held, I believe, by the great majority of the better-informed white people of the South, and it has led the directors of the Young Men's Christian Associations in Southern colleges to incorporate into their work for this year the systematic study of a treatise which is entitled *Negro Life in the South*, and of which Dr. W. N. Weatherford, a native Texan, is the author. I am informed that more than five thousand college students are now engaged in mastering that excellent book.

⁸Boaz's *The Mind of Primitive Man*, p. 271.

The rational attitude of mind toward the black race, as manifested in this new movement of the Y. M. C. A., was eloquently described a few years ago in these words by that great Bishop of the Methodist Church, the late Charles B. Galloway:

"The right education of the negro is at once a duty and a necessity. All the resources of the school should be exhausted in elevating his character, improving his condition, and increasing his capacity as a citizen. * * * From the declaration that education has made the negro more immoral and criminal, I am constrained to dissent * * * Indisputable facts attest the statement that education and higher attendant influences have elevated the standard and tone of morals among the negroes of the South. * * * I believe it is perfectly safe to say that not a single case of criminal assault has ever been charged against a student of a mission school for negroes founded and sustained by a great Christian denomination. * * * This is no question for small politicians, but for broad patriotic statesmen. It is not for non-resident theorists, but for practical publicists; not for academic sentimentalists, but for clear-visioned humanitarians. All our dealings with these people should be in the spirit of the Man of Galilee."⁹

2. *Education being a process of conscious evolution, the negro himself must, by his own self-active efforts, reach higher levels of intelligence and character.* The observance of this principle will lead him to exercise great patience, and the white man even greater. As long as there is "first the blade, and then the ear, and then the full corn in the ear" in the physical world, we must not expect development with lightning-like rapidity in any social institution.

If this principle be correct, the negro children should be taught by negro teachers. In Charleston, South Carolina, however, a contrary policy has long obtained. So unique is the educational experiment made in that city that I give below a letter received last month from Mr. W. K. Tate, the State Supervisor of Elementary Rural Schools in South Carolina:

"Your information that young women belonging to the best Southern families are engaged in teaching in the public schools for negroes in Charleston is correct. This policy has been pur-

⁹*An Era of Progress and Promise*, p. 557.

sued ever since the establishment of the public school system in Charleston. The public school system of Charleston originated before the war, and at the outbreak of the war between the states there were four large public schools in operation in Charleston. The people have never regarded the public school system as a product of reconstruction, but as their own institution.

"The negroes have always been in the majority in the city of Charleston. The explanation of the fact that the white teachers are employed in the negro schools may be stated in substance as follows: The white people realize that the teaching which the negroes receive under white instruction is much better than that which they would receive with negro teachers. They wish to get along pleasantly with the negroes, and to do so they believe that their instruction should be in the hands of the white people. There has never been the slightest friction between the races in Charleston, and the people attribute this to the fact that the negroes have been brought up under white discipline and white instruction.

"The young women who teach in the negro schools do not, in the slightest degree, lose their social prestige. They are transferred from the negro schools to the white schools with the greatest freedom, and many of the best principals now employed in the city began their work as principals in negro schools. The majority of negroes themselves prefer the white teachers. I have had from no less authority than Dr. George S. Dickerman, who has observed widely, that the discipline and instruction in the negro schools in Charleston are the best he has seen in the United States.

"I was connected with the Charleston schools for twelve years, serving for some years as Assistant Superintendent of Schools. Some of the most efficient teachers in the city are teaching in negro schools. There are evident objections to the system; but it is a sufficient answer to say in Charleston that it has worked well, and has certainly produced an understanding between the races I have found nowhere else.

"I know of no other Southern city in which this condition prevails."

This principle provides, furthermore, for the selection of such culture-materials and such administrative machinery and such

methods of instruction as are dictated by concrete, rather than abstract, idealism. The negro race, being, relatively speaking, in the infant stage of civilized life, should not be expected to undergo all the training that belongs to higher races. This principle undoubtedly justifies great emphasis upon vocational studies in the school, for the basis of human life and human civilization is physical. It does not imply, however, that the negro should be compelled to level down in his education to preparation for becoming a mere work-animal, for such a policy would disregard the higher human elements with which even the lowest of races is endowed.

The next three principles I shall not discuss, but shall merely formulate as follows:

3. *The professional education of teachers is an indispensable agency for the elevation of the negroes in the South.*¹⁰

4. *Efficient supervision of the negro schools can be accomplished only by professional experts having adequate opportunities for the discharge of their functions.*¹¹

¹⁰How meager are the qualifications of the negro teacher, is shown in the following tables, which refer to Texas and which reveal a situation no more unfortunate than exists in other states in the South:

Certificated Negro Teachers in the Common School Districts, and in Independent Districts with Fewer than 150 Scholastics, in Texas for the Year 1909-10.

Holders of County Certificates.

Third grade	171
Second grade	829
First grade	39
Permanent	6
Total	1045

Holders of State Certificates.

Second grade	823
First grade	201
Permanent	186
Total	1210

Graduates.

Of high schools	92
Of normal schools	159
Of colleges and universities	45
Total	296

¹¹One has only to read the recent report of Jackson Davis, State Supervisor of Rural Elementary Schools in Virginia, in order to be convinced of the importance of the supervision of negro schools.

5. *The compulsory education of the negro is demanded upon both educational and political grounds.*

6. The sixth principle may be stated thus: *The education of the Southern negro should be marked by the continuous manifestation of the spirit of co-operation on the part of all who are concerned in the welfare of the nation.* Such a spirit will lead to the study of actual conditions, facts will be kept in authentic records, and in time we shall have at our command a great wealth of material which will enable us to discover the wisest plans for promoting the educational progress of the negro, as well as the means best adapted to that great work. Inspired and directed by such a spirit we may hope to accomplish what seems to be the will of God in extending to the negro race in America the blessings of democracy, along with the obligations which democracy imposes.¹²

¹²For assistance in the preparation of this paper I am indebted to many persons; among them are Misses E. S. Goree and Katherine Searcy, Assistant Librarians in the University of Texas; State Superintendent F. M. Bralley, of Texas, and N. J. Clancy, statistical clerk in his department; the state superintendents of education of other Southern states; United States Commissioner of Education, P. P. Claxton; Thomas Jesse Jones, of the United States Bureau of the Census; Augustus G. Dill, of Atlanta University; Booker T. Washington, Emmett Scott, and Monroe N. Work, of Tuskegee Institute; R. S. Lovinggood, of the Samuel Huston College, Austin, Texas; Jackson Davis, State Supervisor of Rural Elementary Schools in Virginia; and Kelly Miller, Dean of the College of Arts and Sciences, Howard University.

As an appendix to this paper I am submitting a bibliography, which, though by no means complete, contains references which treat of many important phases of negro education.

APPENDIX.

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